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stand them. Dwlshauvers claims that this reflective method is superior to the other ones because it has not the shortcomings of the introspective and the psychophysical methods; that it is at the same time rational and living, rational because it brings all psychological manifestations to a unity, and living because it seeks the condition of the real,—it makes no abstraction. Dwlshauvers's method differs from the Bergsonian intuition. For the Bergsonian intuition aims to reach the bottom of the spiritual life under the stratified layers of the logic and the social, while the reflective analysis applies itself more specially to thought as ideation and reflection. It is by this method that, according to the author, we arrive at a most correct notion of the mutual implications of ideas in the concrete totality which constitutes all act of thought, of cognition, or of reflected volition.

Such is but a brief outline of the fundamental ideas underlying the book, the central thought of which is the revindication of the specific and autonomous character of our mental life. The conclusions which Dwlshauvers reaches in his work do not differ much from those of Bergson. But he comes to them through his own method, through his own original and personal way of thinking, based on deep reflections, on scientific researches, and on accumulation of facts which have been furnished to him by the experimental investigations of leading scientists. Whether or not we admit the author's theory of consciousness, we can not fail to find his book most interesting and suggestive. It is at once a contribution to and excellent representative of contemporary psychology.

NINA HIRSCHENSOHN.

The Philosophical Works of Descartes. Rendered into English by ELIZABETH S. HALDANE and G. R. T. ROSS. Two volumes. Cambridge University Press. 1911. Vol. I. Pp. vi + 452; Vol. II. Pp. viii + 380.

This edition makes accessible to English readers much which has been overlooked in other English renderings of Descartes. Thus far English translations have been limited almost exclusively to the "Discourse," the "Meditations," and selections of the "Principles." These works are, however, not enough to give us a comprehensible view of Descartes. The way in which he expounded his theories makes a more extensive acquaintance with his works necessary for a thorough understanding of his philosophy. Descartes never expressed freely and openly what he believed to be the truth. He gave us his ideas only in disguise; his progressive theories are veiled in conservative covers. The "Discourse," the "Meditations," and the "Principles" only arouse our suspicion of a double policy on the part of Descartes; a systematic study of his scientific treatises and his other works confirms this suspicion, and, what is more important, enables us to free the kernel of his philosophy from the husk. The present translators, E. S. Haldane and G. R. T. Ross, have thus rendered an invaluable service to English readers by including some of the scientific treatises and the polemics in this edition.

Of the scientific treatises, Volume I. contains the "Rules for the Direc-

tion of the Mind" and "The Passions of the Soul." The "Rules" give us the original sketch of Descartes's method and its application to mathematics. In this treatise the explanation of Descartes's view of extension is worthy of notice. He refutes the independent existence of extension and explicitly states that while "body possesses extension," "extension is not body" (pp. 57 sq.).

"The Passions of the Soul" is a mechanistic interpretation of all vital phenomena. This was the first attempt to apply the mechanical principle to both mental and physiological processes. Present-day psychology and physiology testify to the significance of this attempt. English readers have been thus far deprived of this very interesting treatise, as the first translation of 1650 is practically out of print at present.

Of other works that have been given here their first English rendering, Volume I. contains "The Search after Truth" and "Notes directed against a Certain Programme."

"The Search after Truth" is an unfinished dialogue which exemplifies the search for truth according to the Cartesian method by the "natural light" alone.

The "Notes" is a refutation of ideas expressed in a pamphlet on the nature of the mind, edited anonymously in the form of a manifesto or poster by Regius. These ideas conflicted with orthodoxy, and as Regius was generally known as an ardent follower of Descartes, the latter publishes his opposition to a very much feared denunciation. In these "Notes," translated without the preface and the verses that accompanied the original, Descartes's incidental explanation of the innate ideas is very elucidating, and makes all objections against them in the history of philosophy appear to us vain (p. 442).

In addition to the above-mentioned works, Volume I. contains the "Discourse," the "Meditations," and the "Principles."

The "Principles" are here more fully translated than in the previous English editions. The headings of all passages not translated are given, so that the contents can be inferred.

The second volume of this edition comprises the "Objections and Replies," "Arguments Demonstrating the Existence of God," a "Letter from Descartes to Clerselier," and a "Letter to Dinet."

In the Introduction to this volume the translators explain the origin of the "Objections and Replies." Before publishing the "Meditations," Descartes circulated it in manuscript among various theologians and philosophers. Their criticisms and Descartes's replies were later published, together with the "Meditations."

The "Objections and Replies" consists of seven sets of objections and replies; objections by (I.) the theologian Caterus, (II.) a group of theologians and philosophers, (III.) Hobbes, (IV.) Arnauld, (V.) Gassendi, (VI.) another group of theologians and philosophers, and (VII.) Bourdin.

The "Objections" are criticisms, on one hand, from the theological, and, on the other, from the empirical and scientific, points of view of Descartes's following doctrines: The proofs of God's existence; efficient causality and "*causi sui*"; continual creation; liberty of indifference in

man and God; the method of doubt; the principle of definition as criterion; the distinction between soul and body; the nature of the "thinking thing," and the spirituality of the soul, and the identification of substance and accident.

These criticisms contain things of considerable interest. In the "Objection" by Caterus we find a striking parallel drawn between Descartes's ontological argument and that of St. Thomas (pp. 3 sq.). In the "Objection" by Arnauld, we have the identification of Descartes's "*je pense, donc je suis*" with St. Augustine's "*si fallor sum*" (p. 82), and the discussion of Descartes's likeness to St. Augustine in the doctrine that the soul is more clearly perceived than the body. In the objections of Arnauld—"as a theologian," perhaps the most interesting points are his explanations of the danger of Descartes's rule of evidence for the teachings of theology, and of the incompatibility of Descartes's conception of matter with the theory of the Eucharist (pp. 93 sq.).

Gassendi's "Objections" gives us an insight into his materialism and the reaction of an empiricist to Descartes's assertion that the mind is more clearly perceived than the body, and that its essence is mind, and to Descartes's similar speculative doctrines. Hobbes's "Objections" is gratifying as an exposition of the relation of this materialistic thinker to Descartes's spiritualistic philosophy. In these objections (pp. 61 sq.) the interpretation of Descartes's conception of the "thinking thing" as favorable to the soul's materiality attracts our attention as we meet with the same objection in Gassendi's criticism.

In Descartes's "Replies" to the "Objections" we have elaborate discussions of his doctrines criticized by the opponents. In these "Replies" comes up Descartes's attempt to reconcile his theory of matter with the teaching of the Eucharist (pp. 116 sq.), which is later more elaborated in a letter to Mesland.—Descartes's distinction between real and formal existence in the case of everything except God, is brought out here more definitely than in the "Meditations" (especially p. 20).

The "Objections and Replies" are not important as an elucidation of the difficulties with which we meet in Descartes's speculations; for in his replies to the opponents he makes various concessions. This work is interesting rather as an illustration of the attitude of Descartes's theological and philosophical contemporaries towards his philosophy, and of his efforts to justify the difficulties of his speculations leading to the accusation of heterodoxy on one hand, and lack of empiricism on the other.

The "Arguments for God's existence" is an exposition in geometrical form of the same proofs as occur in the "Discourse," the "Meditations," and the "Principles."

In the "Letter to Father Dinet" Descartes complains of accusations that his ideas are opposed to ancient philosophy and clash with theology, and expresses his eagerness for the approval of his ideas by the Jesuit society, of which approval he despairs on account of Bourdin's attack.

The "Letter to Clerselier" consists of Descartes's replies to objections made by Gassendi to previous replies.

The rendering is done very carefully; expressions that can not be

translated precisely are quoted in the footnotes; literal exactness is, however, often sacrificed for the sake of English style. The variations in the text of the different editions of the original works are indicated by means of brackets.

The translators introduce each work by valuable notes as to place, date, and circumstances of publication, character of the work and its history; and indicate each time what edition of the original work they followed in the translation.

In the preface to the first volume the translators promise an English rendering of Descartes's correspondence in the near future. I should say his letters are quite indispensable for an unmistakable conception of Descartes. I should also add that a translation of the treatise "Le Monde" would be very desirable in order to have Descartes in his full greatness.

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Immanuel Kants Werke. Gesamtausgabe in zehn Bänden und zwei Erläuterungs-bänden. In Gemeinschaft mit HERMANN COHEN, ARTHUR BUCHENAU, OTTO BUEK, ALBERT GÖRLAND, B. KELLERMANN, herausgegeben von ERNST CASSIRER. Verlag von Bruno Cassirer, Berlin. Bd. I. Vorkritische Schriften, herausgegeben von ARTHUR BUCHENAU. Pp. 541.

It seems remarkable that an age which, according to his own avowal, was entirely dominated by Kant, should not have given us a satisfactory edition of Kant's works, one which every one could afford to buy. For the editions of Rosenkranz and Hartenstein, apart from the fact that they are inadequate, have long since been out of print; the Kirchmann edition, although recently improved, is very uneven; the new Akademie edition is exorbitant in price, and Reclam offers only a few of Kant's writings. Under these circumstances, we note with pleasure that a number of the most prominent German Kant scholars of to-day have united to compile a new edition of Kant, which has the advantage of being not only complete and good, but also of being sufficiently cheap to be within the reach of every one. The plan calls for ten volumes and two supplementary volumes, of which the first will be a presentation of Kant's life and teachings, by Ernst Cassirer; the second, by Hermann Cohen, will concern itself with Kant's influence upon science and culture. Naturally, the treatment of the text is based upon the original Kant edition, particularly upon the last edition which Kant himself helped to compile. The manuscripts have been compared as far as they were accessible. Corrections have been made only in those cases where the discrepancies and the misprints were too evident—a note always being made to the change, however. The new style of orthography, and alas!, also of punctuation, is employed. The language, however, is altered only when rendered necessary on account of a possible misunderstanding of the sense. The outer equipment of this new edition is, in spite of its moderate cost, so rich as to make it a pleasing piece of artistic workmanship in the library of "booklovers."

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